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The curriculum should attempt to raise all children to a level of experience and opportunity that will enable them to function with equal chance of success. This process should begin among culturally advantaged children at the age of four.

Beginning in the first grade, the curriculum should give all children an understanding of their civil rights and an awareness of their roles as citizens. Children should gain pride in their heritage and the accomplishments of those in their ethnic group. Basic learning essential to participation in the present-day world should be emphasized. All children should have the opportunity to be of service to their own communities. The curriculum should help all children examine and create spiritual as well as economic values by which to live.

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HOW THE CURRICULUM CAN PROMOTE INTEGRATION

BY

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Deputy Superintendent of Schools
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City of New York

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ON

BASIC ISSUES IN CITIZENSHIP
July 6 - July 24, 1964

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HOW THE CURRICULUM CAN PROMOTE INTEGRATION *

by Dr. Joseph C. Loretan
Deputy Superintendent of Schools
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In 1954 the Board of Education of New York City adopted an integration policy which stated, "We must seek ways to give each child an optimum opportunity for equal progress and success by the process of ethnic integration, wherever possible, and by improving opportunities in those areas where, because of residential patterns, schools have a homogeneous population."

On November 30, 1963, Superintendent of Schools Calvin E. Gross stated:

> Regardless of forces leading to the community conditions of segregation, discrimination, ethnic imbalance, and impaired learning potential, the school system welcomes the challenge implicit in this situation. We shall not supinely accept what exists, but shall rather help lead the struggle to change it. We have accepted in full, as this report indicates, our responsibility to approach as closely as possible and feasible the ideal of the fully integrated school. We have also accepted fully the moral commitment to assume community leadership so far as it is necessary and practicable, in order to achieve this ideal.

Thus our school system not only assumed a responsibility for desegregation, but our schools also added the task of equalizing educational opportunities for all its pupils. Therefore, it falls upon us, who are responsible for the carrying out of this policy, to be aggressive in its implementation.

* An address given to the Sixteenth Annual Curriculum Conference of the Office of Curriculum Research and Evaluation, New York City Schools, January 22, 1964

The theme of this conference, "How the Curriculum Can Promote Integration," addresses itself to one aspect of integration. As we all know, there is no one factor that can alone accomplish all of the aims of an integrated society, but those things that we impart to children during the school day can be a major factor in changing attitudes and in preparing young people for a constructive adult existence.

Perhaps we must first ask ourselves some questions. When we speak of a curriculum promoting integration, what do we mean by a curriculum and what do we mean by integration? I think of a curriculum as all of the aspects of learning that a student is exposed to in the school. This can mean the expression on a teacher's face when he talks about a minority group as well as the imparting of the information that the course of study calls for in teaching about minority groups. To integrate, as you know, comes from the Latin word integrare, meaning to make whole, to renew. The English derivative concentrates solely on "to make whole," but I'm sure you can understand my interest in the Latin meaning "to renew." The implication seems to be that when one makes whole, one also renews.

It is unfortunate that we have had to wait almost one hundred years to renew our faith in ourselves as Americans. At one time this was indeed the Land of Opportunity. When I look through the window of my office I can see the Statue of Liberty, even though I can't see the inscription on its base. But together I'm sure we can all remember that this country welcomed the tired and the poor from many lands. But did it also welcome

the tired and the poor from our own land? The history of the past hundred years, and the hundred years before that, I'm sorry to say, bears out that we didn't. Therefore, when we talk of integration, of working toward a whole, must we not also mean toward a renewal of a faith that our founding fathers had in moment of great idealism when they made it clear that life, liberty, and the pursuit of happiness were inalienable rights, and that any attempt to violate them was an attempt to subvert and insult the dignity of every human being?

Perhaps what we must ask ourselves today, and I mean today in its historical sense, is for a "moment of silence" for reflection and meditation. John Hope Franklin, the eminent historian, in a recent address to the National Council for the Social Studies said:

> We who teach must first be learners. We must learn the lessons of the past, even if they are painful lessons. We must also learn to apply those lessons to our view of tomorrow, even if they require readjustment in our thinking and courage in our actions.... In this great, rich, privileged land of ours, the dignity of man has too long been trampled upon. If we would escape the calumny and the scorn of tomorrow's children and if we would prove equal to our role as the conservators and purveyors of truth, we must realize that the dignity of man is not yours or mine to give or to deny. It is merely ours to recognize.

We who teach must first be learners. We must learn and teach a few unpalatable truths, including the fact that our Declaration of Independence and Constitution were not actually applied to the Negro and other races, including even the American Indians. To continue in John Hope Franklin's words:

> The outstanding failure of the United States during its first century of independence was its unwillingness to bestow upon every human being within its borders the fundamental elements of human dignity. Jefferson's words regarding the equality of all men were repudiated. In their place was substituted a set of doctrines that brought forth a variety of distinctions based on race and color. [1]

William O. Douglas, in his chronological entry in the Almanac of Liberty for the 21st of January, comments that it took from 1790 to 1952 to eliminate race and color as barriers to citizenship in this country. Only in 1952, in the passing of the McCarran-Walter Act, was it established that "the right of a person to become a naturalized citizen of the United States shall not be denied or abridged because of race."[2]

In Europe and in some parts of the United States, subtly but persistently over several centuries, the doctrine of Aryan supremacy has too often governed policy in law, education, and psychology. A few protested, but the powerful and unenlightened prevailed. The ideas of the super race, developed by the Indo-European school of thought, that were the stock in trade of Hitler and Goebbels have more or less consciously permeated the thinking behind what was put in or left out in the writing of historical and literary materials. Perhaps this partly explains the almost total absence of description of the Nazi persecutions of the Jews and, until

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[1] John Hope Franklin, "The Dignity Of Man -- Perspectives For Tomorrow." An address delivered at the 43rd Annual Convention of the National Council for the Social Studies, National Education Association, 1963.

[2] William O. Douglas, An Almanac of Liberty, New York: Doubleday & Company, Inc., 1954, p. 212.

very recently, of favorable references in mass media to the life and culture of Latin America, Africa, and Asia. Isn't it a little extraordinary that Boards of Education in the large cities of this country must plan to develop social studies materials describing the influence of Negroes and Latins on American life and culture? We who teach must bring to the foreground of our consciousness the fact that in America we have talked about equality, but have functioned on the principle that some people are more equal than others. So deeply has the concept of white superiority permeated the consciousness of people in many places in the world that the Negro community itself very often overvalues the appearances that are Caucasian. The idea that "white is right; black is bad" is a concept that cannot be tolerated in a democracy.

Minority leaders have constantly fought against negative self-views, but it will take the combined efforts of all the wise and forceful leaders we can assemble to change the self-image of disadvantaged minority persons from one of inadequacy to one of strength. All children, from the time they enter school through graduation from high school and beyond, need constant opportunities to study the struggles, handicaps, and successes of their own and other racial groups, not in a competitive spirit but with the constant view of what man can do, given an honest opportunity and the motive.

The great success of contemporary Negro and Latin American opera stars, scientists, statesmen, and athletes in the United States is largely a twentieth-century phenomenon and can scarcely be attributed to early

and massive white approval, even though white approval has become genuine and hearty as time has moved on, and the teachers who found and encouraged these talented youths deserve great praise. But the central fact for educators to note is that recognition of incipient talent brought about the extra effort by minority group members, thus enabling them to achieve success with such rich results for our society.

Developing new techniques for discovering and encouraging latent ability is a job for all of us. We have to be crusaders in our conviction that there is just as great a percentage of talent among minority groups as we will find within the majority. Isn't it curious that excellence in the field of athletics among the Negroes in contemporary America exists far out of proportion to the percentages existing for the white population? Before the Negroes were allowed to enter this field on a normal competitive basis, who knew about this potential exceilence?

In this connection, may I say that we are gravely concerned about the misinterpretation of the so-called predictive value of the present mass intelligence testing. Allison Davis points out that in just one generation the measured IQ of Negro children in Philadelphia and Chicago has increased about ten points.[3] Klineberg and Lee have shown, moreover, that IQ's of Negro children born in the South improve steadily with long residence

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[3] Allison Davis, "The Education of Children from the Lower Socio-Economic Groups," in R.D. Hess, ed., The Urban Lower Class. New York: Holt, Rhinehart and Winston, Inc., 1963.

in New York or Philadelphia.[4] This trend is statistically significant and continuous. Such improvement in educational aptitude indicates the great power of acculturation, both in school and in the community. It also points out that accepting the IQ's as a static measure of academic potential is as deadly a weapon as is segregation.

In reviewing the literature of the past 30 years on the need for curriculum change in the country, I have noted that certain phrases appear again and again: a new realistic curriculum is needed in our schools for a truly integrated society. Where is the new curriculum? We want to develop it -- write it -- not talk about it.

How <u>can</u> a curriculum promote integration? What are the components that go into a total school curriculum that can, for example, bring all children up to the level of experience and opportunity that will enable them to function with equal chance of success; that can give all children an understanding of their civil rights and liberties; that can give all children an awareness of their roles as citizens of this country; that can give all children a pride in their heritage and the accomplishments of those in their ethnic group; that can give all children the core of common learnings which are essential to effective participation in the present-day world;

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[4] Otto Klineberg, <u>Negro Intelligence and Selective Migration.</u> New York: Columbia University Press, 1935, p. 59. Everett S. Lee, "Negro Intelligence and Selective Migration," <u>American Sociological Review</u>, Vol.XVI, 1951, pp. 231-232.

that can give all children the opportunity to be of service to their communities; a curriculum that can help all children to examine and create values -- spiritual as well as economic -- by which to live; a curriculum that can give all children the type of education that will help them to recognize the dignity of man?

When I talk about integration -- a movement toward a whole, a renewal -- I think of not some children but all children. We must not deny the opportunity for inspirational learning to any child. Integration is a total term encompassing the totality of our population.

Now let us examine each of the component parts I spoke of a minute ago. What can we build into a curriculum that can bring all children up to a level of experience and opportunity that will enable them to function with equal chance of success? Professor Miriam Goldberg of Columbia University's Teachers College says:

> One of the major issues confronting education today is to discover the means by which the school can compensate for the lack of readiness for learning which lower-class children, in general, and the Negro and other discriminated-against groups of children in particular, bring to their schoolwork. The issue is not whether to imbue these children with middle-class values or to strengthen the positive aspects of their own unique cultural forms. The issue is, rather, to provide these children with the skills and knowledges which will enable them to select their future direction rather than to be hemmed in by the increasingly limited sphere of operation left to those who lack these skills.[5]

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[5] Miriam Goldberg, "Factors Affecting Educational Attainment in Depressed Urban Areas," in A. Harry Passow, ed., Education in Depressed Areas. New York: Teachers College, Bureau of Publications, 1963, p. 69.

Youngsters who come from backgrounds preventing them from achieving their true potential must be given a crash curriculum in the early grades of school. Children who are disadvantaged need schooling at an earlier age. Let's think in terms of starting a school curriculum at the age of four. Experimental work in this area has been started at the University of Chicago, where they are simulating a rich intellectual and social home background in the schools for four-year-olds. In New York City, with the help of Dr. Martin Deutsch, we are experimenting with a similar program in three of our schools. Jerome Bruner, in his address at the ACSD's Eighteenth Annual Conference in March of 1963, said that there are

> ...elementary intellectual skills that are necessary for a first encounter with school learning. We "know" this, but we do little either to investigate these elementary skills or to devise ways of strengthening them. I am thinking /says Dr. Bruner/ principally of linguistic skills. Where a child has been socially underprivileged in his early years, it may be necessary for example to look squarely at the situation and say: This child, before he can go on in these subjects, simply needs more linguistic training or all of our words will be just mere wind going by his ears. I do not mean vocabulary, but, rather, the development of the full transformative power of language which our linguists are only now beginning to understand.[6]

We must then be thinking in terms of developing a curriculum that will give youngsters the opportunity to acquire this full transformative power of language, using the work being done, for example, by Dr.

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[6] Jerome S. Bruner, "Needed: A Theory of Instruction," Educational Leadership, Vol. 20, No. 8, May, 1963, p. 527.

Bruner at Harvard. Should we not also look at the manipulative curricula being developed at the University of Minnesota, at Stanford University, at the University of Maryland? It is a miscarriage of judgment to think only in terms of "moving down" subject matter; we must look also to the universities and the school systems that are developing new compensatory curricula. I believe that our Curriculum Division, working with the Elementary Division, should be developing an experimental curriculum for young kindergarteners from disadvantaged areas. How much are kindergarten children learning from their first- and second-grade classmates in schools where gradeless K-2 programs are in operation? How can we use this knowledge to build a more powerful early childhood education program? In addition, the findings of behavioral scientists are needed as we develop curriculum materials that should result in more effective motivational incentives for all children, and particularly for those who are not motivated by our present conventional methods.

How <u>can</u> we and <u>when</u> should we give all children an understanding of their civil rights and civil liberties? When children come to us, many of them have already received religious training in a variety of religions. They certainly have had experience in meeting their friends, usually wherever and whenever they want to. In other words, without knowing it, our children come to us having already exercised many of their rights as stated in the first ten amendments to the Constitution. Therefore, as educators, should we not build upon this and introduce the teaching of civil liberties

and civil rights from the first day a youngster enters our schools? It becomes our responsibility to lead him from thinking of civil rights as something that is his privilege to thinking of civil rights as everyone's privilege. Dr. Gross, in a recent statement, said that with privileges come responsibilities. So, in fact, this becomes our charge: to make every youngster aware of his responsibilities as well as his privileges.

Interesting and provocative material has been developed on the secondary school level. A program for improving the teaching of the Bill of Rights in high schools has been developed by the National Council for the Social Studies and the Civil Liberties Educational Foundation. A curriculum for the teaching of the Declaration of Independence and the Bill of Rights has been developed by the Lincoln Filene Center for Citizenship and Public Affairs of Tufts University. We are trying out these materials in some of our schools.

While there are materials developed on the secondary level, I know of nothing that has been developed in the teaching of civil rights for the elementary schools. I therefore propose that New York City assume leadership in developing such a curriculum. Once again, may I emphasize a curriculum in civil rights and civil responsibilities to be introduced the first day a youngster enters school.

> In a republic, what species of knowledge can be equally important, and what duty more pressing on its legislature, than to patronize a plan for communicating it to those who are to be the future guardians of the liberties of the country?

So spoke George Washington in his address to Congress on December 7, 1796.

What can we build into the curriculum that can give children an awareness of their roles as citizens of this country? Today, more than ever, there is a crucial need for citizenship education. I am aware of the fact that we have a curriculum in citizenship education. Our problem, however, is extending, amplifying, and deepening the concepts of the meaning of citizenship. Citizenship is not merely a matter of voting and obeying the laws; the interim process of self-government requires an awareness of the community process and the power structure and the flow of history in the world of which the community and the nation are a <u>part</u>. This less parochial concept of citizenship is what we must move toward in the 1960's. Citizenship is no longer construed to mean only national privileges and responsibilities; a truly functioning citizen of this country must also be a citizen of the world. I call upon curriculum builders to take a <u>new</u> look at citizenship education.

How can we as curriculum builders give children a pride in their heritage and the accomplishments of those in their ethnic groups? History has taught us that a heritage can be both an asset and a liability. Every national group, every race, has had its heroes, fools, and villains. Those of us whose families originated in England have as our heritage the Wars of the Roses as well as the <u>Magna Carta.</u> Those of us who come from Italy have as part of our heritage the Renaissance as well as the Borgias

and Machiavelli. Those of us who came from Africa have as our tradition a highly developed culture in terms of art, architecture, and music as well as brutal intertribal wars. Those of us whose ancestors came from Asia can think of this part of the world as having given us the beginnings of our Judeo-Christian tradition as well as the cruelties of extremism and poverty.

It is important that we bring to the attention of all children not only their personal heritage but the heritage of others, that we instill in children a pride in their heritage, and at the same time that we be sober in helping them to assess all aspects of their heritage.

We must develop a planned program of guided reading and sociodramatic activities so that all children will be able to learn about the heroic endeavors of various ethnic groups, with particular emphasis upon the Negroes and others who have been most ignored and exploited in the past.

There should be in each school a kit of library books for teachers and for students to help "fill the gap" in the education of teachers as well as students.

We are presently writing resource units on the Negro in America. The eminent Negro historian, John Hope Franklin, is acting as a consultant on this project. We also must not underestimate the curriculum-development opportunities of our Hispanic world as we are involved in Puerto Rican workshops and Operation Understanding.

We in the schools must be in the vanguard of those who seek persistently to rectify in all types of mass media the distortions made by omission of data, ignorance, or malice.

In addition, it is important that we teach children not only to be proud of their ancestors, but of those in their ethnic or religious groups who have become deeply involved in our government and our way of life. Let us therefore think in terms of building into our curriculum an appreciation, an awareness, of people who have achieved and with whom we can identify. I don't know about you, but as a child I would have found it very hard to appreciate or to identify with the achievement of a Benjamin Franklin, or for that matter the president of U.S. Steel. Instead, I looked at as models people I knew and respected -- the man who was my teacher, the man who owned the grocery store, the doctor I went to when I was sick. So today I feel we are making a mistake when we present to children as models only those whose accomplishments they could most likely never hope to equal.

At present, we have several committees of teachers on a project in which they are attempting to portray the stories of various Americans of minority groups who have made gains against odds. These people will be selected from local communities where the pupils live. We should be able to develop curriculum materials that present biographies of the attainable, of the men and women who "made good" through

training, education, and a sense of commitment -- the government worker, the doctor, the dentist, the storekeeper, the teacher, the nurse. Let us give our children local "working models."

How can we build a curriculum that will give <u>all children</u> the opportunity to be of <u>service</u> to the community? It has been our custom to encourage local residents to participate in the social, political, and educational aspects of the community. We have paid little attention, however, to preparing and involving students in being <u>as active</u> as the adults in the community. The National Peace Corps and the local Peace Corps have demonstrated the value of involving young people in community activities. New York City has had several programs on a secondary school level. Mobilization for Youth has initiated a Service Corps for high school boys, as have the Red Cross and the Yorkville Youth Council. Columbia University has had a service corps for the past five years in which undergraduate students participate in community activities, but again, as a whole, the school system per se has made too little provision for community service <u>as a part</u> of the school curriculum. It has usually been extracurricular. I propose that we develop an aspect of the curriculum that prepares children at as early a stage as that of entering school to participate in community activities, not only as a receiver but as a giver; that this program become part of the instructional complex; that just as we teach mathematics, science, history, so we teach the child his role in the community.

How can we build a curriculum that will give all children the core of common learnings that are essential to the effective participation in the present-day world? After all, this is the stuff that education is made of: every student must have a curriculum that will provide him with the tool subjects of reading, writing, and arithmetic. He must, in addition, be given a rich program in the humanities as well as the sciences, but most important of all, he must be given a curriculum built on the search for insights into genuine problems.

We must engage in a complete re-examination of our curriculum, permitting no practice to go unexamined because of any assumption of its established excellence or its hallowed tradition. We must have the courage to experiment.

We are presently introducing new curriculum material in social studies, science, and mathematics. We must look hard at any new offering, for it should deal with life realistically; it must teach an understanding of the concepts and structure of areas of knowledge, not merely the accumulation of data.

I call upon you as curriculum builders, in the words of Allison Davis, "to have the eyes to observe our students, the interest to use our observations in finding and developing pertinent materials, and the courage to use them in experimental form."

How can we build a curriculum that helps children examine and create values by which to live? Faith in the dignity of man, respect for a

neighbor's religious and political beliefs, faith in the method of rationality in solving our problems, fairness about equality of opportunities and rights of people, good will and friendliness in actions and attitudes, self-confidence in initiating contributions and expressing needs, honesty and open-mindedness toward responsible ideas and ideals, a feeling that man is improvable, a sense of responsibility and service toward family, community, and country -- these are values worth promoting. I think when considering values one has to stop and become introspective, for it is difficult to teach that which we do not believe. We in this country have always been accused of setting undue value on material accomplishments. I believe that this is changing. There is hardly a country in the world that has helped other nations as much as we have. There is no other country in which the people give more of what they have and of themselves to others who have less. There is no <u>other</u> country that has a Peace Corps. <u>You</u> would not be here today if your values were solely materialistic. In connection with this, some remarks of Sargent Shriver, Director of the Peace Corps, are pertinent:

> We still have our vision, but our society has been drifting away from the world's majority: the young and the raw, the colored, the hungry and the oppressed. The Peace Corps is helping to put us again where we belong. It is our newest hope for rejoining the majority of the world without at the same time betraying our cultural, historic, political and spiritual ancestors and allies. As Pablo Casals, the renowned cellist and democrat, said of the Peace Corps last year: "This is new, and it is also very old. We have come from the tyranny of the enormous, awesome, discordant machine, back to a realization that the beginning and the

> end are man -- that it is man who is important, not the machine, and that it is man who accounts for growth, not just dollars and factories. Above all, that it is man who is the object of all our efforts." [7]

I propose that we raise our values, if we need to, concerning the importance of recognizing and helping the tired and the poor and the oppressed; that we impart these as part and parcel of our curriculum; that we do not preach, but that we share with our students the brave idealistic values that, even with our serious defects, have made us what we are today and that have made this nation what it is and what it can become. We have no difficulty in accepting the need to incorporate the subject disciplines into our curriculum; why, therefore, should we not incorporate the study of our own mind and the society we have <u>created</u> ? The heart of the school curriculum should incorporate those things that have to do with man's search for knowledge about himself and the universe. Such a value orientation is what we aspire to, since the main business of any society should be the increasingly human use of human beings.

Whether we call this a curriculum in the social sciences or a curriculum in the humanities, whatever the name may be, let us make sure that in looking toward a curriculum for integration we not lose sight of the fact that knowledge about people must be in a central place in the

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7 R. Sargent Shriver, Jr., "Two Years of the Peace Corps," <u>Foreign Affairs</u>, Vol. 41, No. 4, July, 1963, p. 707.

curriculum and not appended as a kind of enrichment offering attached as an afterthought.

If you recall, at the beginning of this paper I spoke about the meaning of the Latin root of integration -- a whole or renewal. Perhaps the only way we can look toward an understanding of the dignity of man is first to renew a respect for ourselves as human beings. Let's take an accounting, for "we who teach must first be learners." If, after assessing ourselves honestly, we are contented, then and only then can we look at our students and treat them with the same dignity that we would expect from them.

I believe that as curriculum builders we must commit ourselves to several propositions: That we continue and accelerate our plans to promote integration through a curriculum that can

1. bring all children up to the level of experience and opportunity that will enable them to function with equal chance of success;

2. give all children an understanding of their civil rights and liberties;

3. give all children an awareness of their roles as citizens of this country;

4. give all children a pride in their heritage and the accomplishments of those in their ethnic group;

5. give all children the core of common learnings that are essential to effective participation in the present-day world;

6. give all children the opportunity to be of service to their communities;

7. help all children examine and create spiritual as well as economic values by which to live.

I believe that the New York City school system is leading the nation in striving to rectify in one generation the mistakes and shortsightedness of nearly fourteen generations, and I believe that we have the talent, we have the motivation, and we have the commitment to turn the American Dilemma into the American Dream.

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